

Hocart—Lau Islands, Fiji

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canoe, the sail was carried round by way of the outrigger with the result that the canoe stopped dead. Hence the rhyme:

Tui Ongea wiri kata:
Me kau saka i thama a latha.

The Chief of Ongea sits on the canoe;
Let the sail be carried on the outrigger.

Ongea ceased to be noble when Fulanga beat it in war. Since then its people are the lowest in Lau and very shy. When the Fulanga people go to Ongea and kill the fowls, and the natives go about with folded arms and stooping. The Ongeans call Fulanga, Mbauleka (Little Mbau), because it is to them as Mbau is to Fiji.

In Ono are two uninhabited islands, Tuvana i Tholo and Tuvana i Ra, the first belonging to the clan of Nukuni, the other to Lovoni.

The men of Ono were once red-skinned; now they are shorter and darker. The inhabitants of old were Tongans, judging from their present habits, for every day they prepare food with coconut cream and make an oven on the shore. Their physique is Tongan. [I have seen some very un-Fijian types in Ono, thick set with straight hair and Polynesian features.] They are good at enduring pain.

Ono has a system of levy called *votonga*; if the chief fixes the rate of a feast at four yams, a man who has one piece of land contributes four, one who has two contributes eight and so on.

As a result of the murder of Niumataiwalu, the founder of the present Lakemban dynasty, war broke out between Matokana, the chief village, and Onolevu. Onolevu won and became chief instead of Matokana, he also became Envoy to Lakemba. A third village is called Ndoi.

Ono was settled peaceably by people from Wathiwathi, and all the clans of Wathiwathi are to be found in Ono. Vatoa was subject to Ono from of old; it is also, to a certain extent, descended from Wathiwathi. Ono used to "go to Wathiwathi" but Naiatha conquered it and "brought" Ono to Tumbou. Ono was formerly a land ignorant of chiefly ways. Now, following the example of their chiefs, they have learned manners and excel. Many Tongans reside in Ono.

Mothe is a noble land (*vanua vakaturanga*); but not originally, like Kambara; it became noble later because the inhabitants are true relatives of the nobles of Lakemba. Formerly the children of the Lord of Naiau intermarried with Mothe. It must have been daughters whose descendants live in Mothe, since the nobles of Lakemba intermarried equally with the other islands. Mothe and Navuanirewa are said to have a common ancestry (*kavavata*).

Oneata lies low and there is a marsh in the middle. At times the island swarms with mosquitos. The reef is called Mbatianitu. There are two villages on Oneata. Wainggore (?Wainggori) and Ndakuiloa. Of old there was only one. The clans of Wainggore are: Longaniu, Tavanga, Tumba, Waleti. Of Ndakuiloa they are Wako, Nakuli, Mbutha, Tumba. Mbutha, now extinct, were the heralds.

Oneata is not a noble land. The chief is called Tui Oneata (lord of Oneata) only since Christian times; it is the title of the district headman under the Government. The order of succession has been Mbalemalua of Tumba, Saiaa of Longaniu, Sakaraia of Tumba, Nathanieli of Longaniu. Longaniu takes precedence. The clans intermarry because they are cross-cousins.

The people do not clap hands when the chief of Oneata drinks kava. The present chiefs originated from Nukunuku in Lakemba; they came from overseas: it is so in all countries in Fiji. Two brothers came from Nukunuku; they came because they had a god in common (*te'oro vata*) with Oneata, called Tui Oneata. They were sister's sons (*vamu*) to Oneata. Manjingi, the younger, became chief; the late Tui Oneata, still living, was his grandson.

The present Lord of Oneata originates from Tonga. He is a descendant of Tui Afitu, who was a chief in Tonga. He went to Lakemba and married there. He had one daughter whom the people of Lakemba sent to Oneata. The descendants of Tui

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302 at least once a week, on Saturdays or Sundays before church. To conform with the Fijian mode the whole head of hair is shaped box-hedge fashion by singeing the upstanding ends with a burning brand. Imported scissors are used when available. Formerly men wore their hair longer than women, but in recent years many men have adopted a short, modified European coiffure, while most women have retained the old mode. When a relative or a high chief dies, however, both 764 men and women cut their hair close to the scalp and wear old mats around the waist. Hence most old people have [142] closely cropped hair. Grey hair is common among old people, but few bald headed persons are seen.

302 As a sign of virginity, which is highly prized at marriage 585 in Lau, little girls of about ten years begin to twist a lock 177 of hair over one ear into twenty or more tiny two-ply strands. These "virgin locks" are allowed to grow and frequently they reach the shoulder. The rest of the hair is singed in the usual manner. Unless the girl becomes pregnant they are not cut until after the wedding night when a special feast is held. Some girls have broken away from the custom of wearing "virgin locks" and the most daring try to achieve a western bob by parting the hair in the middle and shingling it. The effect is lost, however, because the hair is so bushy that the part quickly disappears.

142 Although frizzly hair is the rule, many Lauans have wavy hair due to Polynesian admixture. When cut according to the 144 Fijian mode, wavy hair becomes a problem for it will not 302 stand on end. Untidy strands stick out in all directions or hang limp in defiance of all efforts to stiffen them. The unfortunate possessors of such hair, however, never give up their efforts to conform to the prevailing style.

142 The Lauans are a brown skinned people. In general they are lighter than the Fijians and darker than the Tongans but they vary in skin color from dark brown which is almost black to light café-au-lait. Light skins, like those of the

BUSHY-HAIRED BROWN NATIVES

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Light skins, like those of the
Tongans, especially among the women, are greatly admired. 142
The white skins of Europeans, however, are considered ugly. [832]

The Lauans are a well-proportioned, stalwart and heavy-boned type, slightly above the average height. Almost without 142
exception the young people have beautiful bodies. In general the men are muscular, with well-developed straight legs of which they are extremely proud. The young girls are stream-lined and graceful with slender hips and upstanding breasts. They mature rapidly, and usually by the age of 145
eighteen have the well developed forms which are particularly admired by the men. Thereafter with the strain of child-bearing they age quickly. Old people are usually lean and angular.

As may be expected because of the intermediate geographic 144
position of the Lau islands between Melanesian Fiji and Polynesian Tonga, the physical type here described represents a mixture of the racial stock of these two areas.⁴ As a group the Lauans are easily distinguished from the Melanesian natives of Fiji proper and also from the Polynesian Tongans, but there are individuals among them who closely resemble the mountain people of the interior of Viti Levu where the most Negroid types of Fijians are found, and others who look pure Tongan. The Fijian types are found among the descendants of the aboriginal inhabitants of Lau, especially on Fulanga, and the Tongan types in Tongan centers like Lakemba, the home of the high chief of Lau.

The Lauans speak a dialect of the Fijian language which 197
belongs to the Malayo-Polynesian stock, found throughout

⁴ The terms Melanesia and Polynesia are used in this work primarily to denote culture areas. Melanesia extends from New Guinea to Fiji, and is bounded on the south by Australia and on the north by the Carolines, the Gilberts and the Ellice islands. On the east lies Polynesia which forms a triangle including New Zealand, Hawaii and Easter island. The two areas differ in native culture, race and language. Melanesian culture is less organized than Polynesian, and the natives are Negroid in type with blackish skins, frizzly hair and coarse features, in contrast to the brown skins, wavy hair and finer features of the Polynesians. The languages of the two areas differ in grammar and vocabulary. [101]

PRELIMINARY REPORT ON THE LAU GROUP, FIJI.

by E. E. Bryan, Jr.

(Whitney South Sea Bird Expedition, July to October, 1924.)

Introduction.

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[131] The Lau or Eastern Group, of Fiji, consists of about 40 islands
or clusters of islets and numerous reefs, extending from S. 16° 40'
to S. 19° 15' and from 178° 20' W. to 179° 30' W. It constitutes
[648] a frontier between Fiji and Tonga, and has in past years been the
● 144 scene of numerous invasions from the latter group. On several of
the islands the Tongan strain is quite noticeable. The majority of
231 the islands are inhabited by an industrious people, who live on
241 fish, pigs, fowl, and yams, sweet potatoes, taro, ~~and~~ manioc and
262 bananas, which they raise extensively for local consumption. The
245 main product of the islands is copra which is dried ^{in quantity} ~~extensively~~
from the extensive groves of coconut palms. Many of the men are
322 skillful carvers, making attractive yaquoa (yang-góna) bowls, combs,
clubs, wooden pillows, and canoes. The women weave mats from the
285 leaves of the Pandanus, and beat out the sap wood of the paper
287 mulberry (Broussonetia papyrifera) into a bark cloth called masi,
824 the process being called samusamu.

133 There are three types of islands in Lau, as follows: limestone,
volcanic, and a combination of both. Portions of some of the
islands are sandstone, but no island is completely made up of this
material. The types are so distinctive that they may be identified
at a glance.

The limestone islands are exceedingly rough. The material is
upraised coral reef. Their surface has been eroded into sharp
ridges or hummocks separating deep pot-holes with jagged-faces.
The coast line includes deep bays, rugged cliffs and isolated rocks;
all typically under-cut at the water's edge. This gives the smaller

1 [ONGEA ISLANDS]

13 From the latter, a good trail leads across the central flat to the
 [487] village. The bay on the south side of Ongea Levu is too shallow
 for vessels larger than small cutters to enter.

312 There is no fresh water other than rainwater which is caught
 and stored in a cement cistern at the village.

136 No wild animals other than rats, lizards and snakes occur on
 these islands. There is a large green lizard called "vokai" by the
 natives, and one (perhaps two) species of gray-brown snakes. The
 natives report wild goats, but neither they nor their tracks were
 seen..

361 All the inhabitants, about 100 in number, live in the village
 [61] on Ongea Levu, but they cultivate considerable areas on both Levu
 247 and Ndriti. The principal products raised are manioc, sweet potato,

245 yams, taro and bananas. The coconut groves are not so extensive
 as the area of the islands would permit, but they apparently pro-
 duce sufficient copra to supply the humble wants of the natives.

181 The people are industrious and fairly intelligent despite their
 144 isolation. There is a more or less distinct Tongan cast. Wood
 322 carving, mat weaving and tapa beating are carried on to some extent,
 285 and numbers of canoes are out in the thick woods. Pigs and a few
 287 fowl are raised, and dogs are kept as pets.
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1 [i.e. - anchorage on the west side of Ongea Levu.
 -- Analyst]

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[ONEATA I]

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certainly more than the reported 25 houses. Uakniloa is much smaller, with 21 houses and 85 people. There is a store at each village, Chinese at Wainggori, Japanese at Uakniloa. The people seemed friendly, courteous, generous and sincerely religious. There was a noticeable Tongan element.

Quite a little agriculture is carried on by the natives, good corn (maize) being raised in addition to the usual sweet potatoes, yams, manioc, taro, bananas, and pumpkins. The people are prosperous and industrious. Some little mat weaving, masi (tapa) beating, and wood carving is done.

[p. 29]

INTRODUCTION

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astonishment, and many others, all of pre-missionary times.¹

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Now, throughout all the following stories there will be seen running a strong thread of clinging belief by the people that "their fathers came from other distant lands." In the first one, "The Haunted Isle of the South Seas," we have the legend that the race came from some islands to the south-east, which seems a very likely thing for the people of southern Lau. In the next one, "South Sea Magic," the *vakadraudrau* witchcraft of northern Lau shows a Papuan ancestry of the men of that part, whereas the "Yalovaki" ordeal is a custom introduced from Samoa. In the "South Sea Symposium" the legends all distinctly show an origin from the south-east, whereas in the story of the "Shark God" the Papuan element again creeps in. Fiji is the meeting-place of two quite distinct types of Pacific islanders. On the eastern portion of it, including Lau, there is a very strong strain of the wavy-haired, tall, handsome, light-coloured "Polynesians"; while on the western portion a marked preponderance of the frizzy-haired, short, dark, negroid "Papuan" is found. The path of the latter is fairly obvious for a certain distance back, as the island groups, New Guinea, Solomons, New Hebrides, are all fairly close to

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¹ It has even been suggested that the Malayo-Polynesian races are the "Lost Tribes."

- 144 each other; but the path of the "Polynesian"
- 174 wanderers is not so easy to define. They have many characteristics which associate them with the Malayan type of people, and several authorities consider that they "drifted" with the south-west "monsoons" from the southern Malay regions through the Carolines and Marshalls as far north as the Hawaiian Islands, and from there were driven by the north-east "trades winds" to the Phoenix and Tokelau groups about the equator (from whence it is but a short step to Samoa, Tonga, and Fiji); or by another route from Hawaii through Fanning, Christmas, and Malden Islands to Manikiki and Tahiti, and so *via* the Cook Islands once again to Tonga and Fiji.

It is possible even that the so-called "Papuan" people may have also originally come from the Malay stock, *via* Borneo to New Guinea, and there blended with the negroid type of man found in northern Australia, thus accounting for their negro-like characteristics before they arrived in western Fiji. And the fact that the "drift" away to the east, as far as Hawaii and then down south, encountered presumably desert islands in their track may account for the Malayan type, which ultimately became the Polynesian type, being far more true to the old Malay strain than the other "drift" *via* the great populated groups of New Guinea, the Solomons, and others.